SERMONS

TO THE

Rich and Studious,

ON

TEMPERANCE

AND

EXERCISE.

WITH A

DEDICATION to Dr. CADOGAN.

By a PHYSICIAN.

" *Turgidus hic epulis, atque albo ventre lavatur,*
" *Gutture ſulphureas lente exhalante mephites.*
" *Sed tremor inter vina ſubit, calidumque trientem*
" *Excudit e manibus, dentes crepuere retecti,*
" *Uncta cadunt laxis, tunc pulmentaria labris,*
" *Hinc* TUBA—CANDELAE.——————

PERSII SATYRA III.

" *Vitam ſub Dio——agat.* HOR. LIB. III. ODE II.

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BRITISH MUSEUM

DEDICATION,

TO

WILLIAM CADOGAN, M.D.

FELLOW OF THE COLLEGE OF PHYSICIANS

IN

LONDON.

SIR,

BEING embarked with you in the ſame common cauſe of attempting to ſave the lives of his Majeſty's ſubjects, I have taken the liberty of prefixing your name to theſe

Sermons; not with the view of its protecting them, for it ſeems it was not ſufficient to protect your own work, but from a deſire I had of ſhowing my high eſteem of your head and heart. Although we differ in ſome points, (which are chiefly ſpeculative) yet I am happy in finding that we agree in thoſe things which are moſt eſſential, in one ſenſe of the words, to man's ſalvation. It is with pleaſure we now ſee the ſame freedom of enquiry extending itſelf to medicine, which has long prevailed in religion. While the common people reject infallibility in the head of a church, and a ſovereign efficacy in a few rites and ceremonies, they have unhappily remained enſlaved to the infallibility of medicine, or a few trifling pre-

preſcriptions, which are as unequal to the expectations of the vulgar in curing diſeaſes, as a wafer or extreme-unction are to expiate their ſins. Phyſic will never ſuffer by undeceiving the common people; but, on the contrary, like the reformed Religion, it will become illuſtrious by ſtripping it of its pageantry.—Thus, the Indian receives not half the pleaſure from worſhipping the ſun, which the philoſopher does from viewing it through a teleſcope.

The clergy are not leſs honoured now than they were formerly, although they do not pretend to work miracles, or to grant abſolution:—ſo phyſicians would not be leſs reſpected, ſhould they ſometimes diſclaim

claim their uſurped omniſcience of the cauſes or events of diſeaſes, nor attempt always to cure them by receipts compoſed of ingredients drawn from every kingdom in nature, and every quarter of the globe.

The clergy are often told, that example goes farther than precept. Upon this account, I think it would add much to the dignity of phyſic, if the profeſſors of it would live agreeable to their doctrines.

An OLD PHYSICIAN always carries about with him the moſt honourable encomiuns in praiſe of his art. —That you may honour the profeſſion as much in this reſpect, as you have done in your ingenious

Diſſertation on the Gout, is the ardent wiſh of

SIR,

Your moſt obedient

humble ſervant,

The AUTHOR.

PHILADELPHIA,
Jan. 3, 1772.

SER-

SERMON I.

On TEMPERANCE in EATING.

PROVERBS xxiii. 1, 2, 3.

When thou ſitteſt to eat with a ruler, conſider diligently what is before thee. And put a knife to thy throat, if thou be a man given to appetite. Be not deſirous of his dainties, for they are deceitful meat.

MY HEARERS,

THESE are the words of King Solomon, emphatically called the Wiſe Man, from his great pre-eminence in wiſdom over the whole human race. His knowledge, like his pleaſures, was unconfined, and

while he tortured nature for the one, he ranſacked her no leſs for the other. He was none of thoſe philoſophers, who exclaim againſt the world for no other reaſon, than becauſe they poſſeſs ſo ſmall a ſhare of it. He taſted, he poſſeſſed, he knew every thing which the mind of man in its moſt improved ſtate is capable of taſting, poſſeſſing, or knowing. This raiſes his character above all praiſe, and gives the ſame eloquence to every thing which comes from his pen, as if a voice had proclaimed it from heaven.

Without taking up your time in wire-drawing the words, which are plain, and ſtand in need of no illuſtration, I ſhall proceed immediately to ſpeak of TEMPERANCE in EATING. The method I have choſen for this purpoſe, is to conſider it as it relates

I. To the QUALITY.

II. To the QUANTITY of our ALIMENT. And,

III. To

III. To the TIME of taking it. After this I ſhall conclude with an APPLICATION.

I. OF THE QUALITY OF OUR ALIMENT. There hath been much common-place declamation upon this ſubject. There is ſuch a variety in the appetites and conſtitutions of mankind (implanted originally for wiſe purpoſes) that no fixed rules can be laid down under this head. In general, the more ſimple our food is, the better. Animal and vegetable food ſhould always be mixed together by people in health.—That nature intended man ſhould be ſupported by them both, we infer from the ſtructure of his teeth, and organs of digeſtion, which are formed upon the compound principles of carnivorous and granivorous animals. The proportion of vegetable food ſhould always predominate, eſpecially in warm ſeaſons, and warm climates. Wild animals, and thoſe which are full grown, ſhould be preferred to

tame and young animals, as being more eaſy of digeſtion and perſpiration. For the ſame reaſon, fleſh which has been kept for ſome time, is to be preferred to that which is newly killed.

Much has been ſaid againſt high-ſeaſoned food. To perſons, in the full vigor of health and youth, I grant it may be hurtful; but to old, and to ſickly people, who are afflicted with a general torpor of the alimentary canal, it is not only inoffenſive, but abſolutely neceſſary. I appeal to all ſuch of my hearers, as labour under a weakneſs of the ſtomach, indigeſtion, acid belchings, and the like, whether a little ſalted or ſmoaked beef has not ſat eaſier upon your ſtomachs, and been ſooner digeſted, than the moſt ſimple food that could be contrived. High-ſeaſoned food is likewiſe neceſſary to the inhabitants of low marſhy countries, more eſpecially at thoſe ſeaſons of the year, when the diſeaſes of ſuch places are epidemic. It is remarked in ſome of the Weſt-Indian iſlands,

iſlands, as well as in thoſe parts of South-America, which are within the tropic, that ſuch as eat a large quantity of ſpices of all kinds, with their food, are leſs ſubject to the intermitting and bilious fevers, than thoſe who avoid them.—This is eaſily accounted for, when we reflect, how much they obviate the relaxing powers of heat and moiſture, which always combine to produce theſe diſeaſes. It is for this reaſon, probably, that Providence has ſo ordered it, that the ſpicy trees grow ſpontaneouſly in warm climates only, in all parts of the world.

Before I conclude this head, I ſhall remark, that little miſchief is done to the conſtitution by the quality of aliment. Nature, for the moſt part, takes the alarm, and, unleſs we uſe violence with her, deprives us of our reliſh for thoſe things, which are deſtructive to our conſtitutions. Such perſons as love meat with thoſe qualities which are hurtful, too often love likewiſe an exceſs in quantity, which leads

us to the next head we propoſed, namely, to ſpeak

II. Of the Quantity of our Aliment. "Temperance (ſays Sir William Temple) conſiſts in a regular and ſimple diet, limited by every man's experience of his own eaſy digeſtion."—Food, therefore, may be ſaid to be taken in too large a quantity, when we do not feel light and cheerful after it.—There are few who do not eat one third, or a fourth, more than is neceſſary to ſupport them. The chief incentive to this is the variety of our diſhes, which excites us to eat after the appetite is ſatisfied. Few men, I believe, ever eat to exceſs more than *once* of one plain diſh.

The church of Rome acts with a wiſe regard to the health as well as morals of her ſons, in preſcribing abſtinence from fleſh during Lent, and in allowing them nothing but fiſh.—Moſt of animals, in the ſpring of the year, or the ſeaſon of Lent,

Lent, are very poor, and upon ſeveral accounts unfit for food; but the chief reaſon upon which this canon is founded, and which ſerves our preſent purpoſe more immediately, is, that, by confining them to fiſh only, there is leſs danger of their eating to exceſs. Nature, we ſee, not only in this, but in another ſenſual enjoyment *, ſeems to have ſet a guard over our health, and, inſtead of rouſing our ſenſations by variety or novelty, kindly keeps them ſuſpended, till appetite and pleaſure are awakened together, which to the ſame object they never will be oftener than is conſiſtent with the health and vigor of the conſtitution. This wiſe œconomy in the make of our bodies cannot be too much admired, eſpecially as we are en-

* *Let thy fountain be bleſſed, and rejoice with the wife of thy youth. Let her be as the loving hind and pleaſant roe; let her breaſts ſatisfy thee at* all times, *and be thou raviſhed* always *with her love. And why wilt thou, my ſon, be raviſhed with a ſtrange woman, and embrace the boſom of a ſtranger?* Prov. v. 18, 19, 20.

abled to diſcover in it the ſtrict connexion between the poſitive precepts of heaven, and our own happineſs.

Next to our eating of but one diſh, I would inculcate eating but one *hearty* meal a day. In ſupport of this piece of advice, I might here ſummons many of the illuſtrious dead among the ancient philoſophers and legiſlators, who never eat more than one hearty meal in the four-and-twenty hours. So common was this ſimplicity of living in Greece, that Plato, upon being aſked, when he returned to Athens from his travels into Sicily, what he had ſeen that was curious while he was abroad, anſwered, *Vidi monſtrum in natura, hominem bis ſaturatum in die*—"I have beheld (ſaid he) a monſter in nature, a man who eat two hearty meals in a day." Theſe are more than ſufficient to repair the daily waſte of the body. They oppreſs nature, and keep her conſtantly fatigued, in concocting the immenſe ſupplies of food which are thrown into the ſtomach.

ſtomach. Although ſhe ſometimes forbears long, yet, ſooner or later, ſhe takes ample vengeance of ſuch as treat her in this manner, by afflicting them with blotches, and other diſorders, which are the legitimate offspring of this ſpecies of intemperance. But if we are to eat only one hearty meal a day, a queſtion very naturally occurs here, and that is, at what time ſhould it be taken?

This brings us to our laſt general head, namely, to ſpeak of temperance as it relates to the

III. Time of Eating. At preſent noon is looked upon as the moſt proper for this purpoſe. Hence we generally find dinner the principal meal through this country. I am aware of the difficulty of oppoſing popular prejudices, and that it is often much better to ſwim with the multitude down the ſtream than to ſtem it alone. I am aware too of the fate of reformers in religion, politics, and ſcience.

Many

Many have loſt their characters, their livings, and even their lives, by advancing things contrary to the eſtabliſhed opinions of the world. But, ſhould this be my caſe, I will not conceal my ſentiments, nor reſiſt what I look upon and feel to be the ſacred power of truth. It is well known to every one, that exerciſe of mind or body is diſagreeable after dinner. Nature recoils from them both. Every full meal is a ſtimulus to the whole ſyſtem, and brings on a temporary fever, which ſhows itſelf in that chilline ſs and quickneſs of pulſe, which are ſo very remarkable after eating. To add to theſe either exerciſe of body or mind, is to divide and weaken the powers of nature in a work which requires the combined action of them all. Upon this account, I think the principal meal ſhould always be made in the evening.

The old Romans, we find, in the early and virtuous ages of their commonwealth, made their chief meal after night. The

French

French (except ſuch of them as copy after the Engliſh manners) and the Italians always make ſupper their principal meal. The Indians in this country (who live the moſt agreeable to nature of any people in the world) eat fleſh but once in the four-and-twenty hours, and that is in the evening, after the fatigues of fiſhing, hunting, or marching, are over. The Spaniards, who have not yet adopted the French and Italian cuſtom of making their chief meal at night, are nevertheleſs ſo unanimous in the practice of ſleeping an hour or two every day after dinner, that it is a common thing to hear a Spaniard ſay, in moſt of the cities of Spain, that "none but Engliſhmen and dogs are to be ſeen in their ſtreets immediately after dinner." Sleep is always natural after eating. Nature calls loudly for it. It is common to all the brute animals we are acquainted with. That ſtate of the body or mind which approaches neareſt to it, is always moſt agreeable to us, when

we cannot enjoy it immediately.—Hence we read that many ancient nations uſed to recline upon beds or cuſhions, and to lean upon each other at their entertainments. This poſture in eating was practiſed by the Greeks, Romans *, and Perſians †, nor was it uncommon among the Jews ‡. But what proves, above all things,

* The bed uſed for this purpoſe by the Romans was called from the Greeks TRICLINIUM, from its containing only three people. Juvenal, ſpeaking of this poſture in eating, ſays,

"*Gremio* jacet nova nupta mariti."

Hence ſome derive the origin of the expreſſion, "Boſom friends."

† Eſther and Haman lay upon the ſame bed at the royal banquet given by the queen to king Ahaſuerus. Eſther vii. 8.

‡ We infer that this practice was common among the Jews from the cuſtom of pulling off their ſhoes before they began to eat; the deſign of this being to preſerve their beds clean. Our Saviour, we find, conformed to it. Unleſs we ſuppoſe this, we cannot explain in what manner Mary Magdalen *ſtood behind* him while he was

things, that reſt and ſleep are neceſſary after eating, is, that digeſtion has been lately proved to be carried on chiefly by FERMENTATION, to which reſt, every body knows, is ſo eſſentially neceſſary, that it cannot take place without it. Unleſs the body enjoys more or leſs of this after eating, there can be no *perfect* concoction of the food. This is what all muſt conſent to, who have been obliged to ride on horſeback, or to uſe any violent exerciſe of body, after a hearty dinner. The digeſtion, in ſuch caſes, is ſo diſturbed, that perſons have complained of being indiſpoſed for ſeveral days after it.

But methinks I hear ſome object and ſay, that eating a hearty ſupper makes

eating in the houſe of Simon, and "waſhed his feet with her tears, and wiped them with the hairs of her head." Luke vii. 38. At the laſt feaſt he had with his diſciples, (which was a ſupper) he admitted him who ſat next to him to lean upon his boſom. John xiii. 25.

them

them reſtleſs in the night, and prevents their ſleeping. To ſuch I would wiſh joy. —It is a proof that nature has not yet ſunk under the weight of two hearty meals a day; for I never heard any one make this complaint who did not likewiſe eat a hearty dinner. Leave off dining in your uſual manner, and, inſtead of eating half a pound, or a pound of fleſh, with vegetables proportioned to it, allay your appetite with a little bread and cheeſe, a bowl of light ſoup, a cup of coffee or chocolate, or, after the French cuſtom, with a few raiſins, or an apple, and I am perſuaded you will feel no inconvenience from eating a moderate ſupper. Here give me leave to remark to you, that the more of theſe light ſubſtances you take during the day, the better, as they tend to leſſen the ſenſe of hunger, or the keenneſs of the appetite, which too often provokes us to intemperance. Sir Francis Bacon tells us a ſtory of a very old man, whoſe manner of liv-

ing he enquired into, and found that he obſerved no other rules than eating *before* he was hungry, and drinking *before* he was dry; for by theſe means, he ſaid, he was ſure never to eat nor to drink too much at a time.—If we appeal once more to the brute animals, they will furniſh us with arguments in favour of this practice. Every analogy borrowed from them deſerves to be attended to, as they have never yet ſubjected their inſtincts to the tyranny of faſhion. The cow and the horſe, as alſo the ſheep, when they range at large in a paſture, feed with little interruption during the day, and thus guard againſt the intemperate effects of hunger. The horſe, it is true, ſometimes ſuffers from this cauſe; but it is only when he is obliged to live as we do, that is, to divide his meals into three or four in a day, and to work immediately afterwards. It is univerſally agreed, that people live much longer in warm than in cold climates. May not one reaſon of this be owing to

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the heat of ſuch climates diminiſhing their appetites, and thus preventing their wearing out their conſtitutions by exceſs in eating?—I would have it remembered here, that in ſpeaking of warm climates, I mean the improved parts of Aſia and Africa only. The warm climates of America are as yet too little cultivated, to allow us to extend the obſervation to our own country.—But to return. Methinks I hear others ſay, if we make ſupper our principal meal, we ſhall overſet part of an old rule, which bids us,

After dinner ſit a while,
After ſupper walk a mile.

This adage, it is true, from its great antiquity, as well as from its being delivered in rhyme, comes armed with the ſtrength of Sampſon, but it does not require the ſkill of a Delilah to cut its locks. I might here mention an hundred common ſayings in ſeveral of the arts and ſciences, as well as in common life, which are equally univerſal,

and at the ſame time equally falſe with the above. It is a vulgar error, and is repugnant both to experience and ſound philoſophy. I conclude, therefore, that it is moſt agreeable to the uſage of the moſt civilized nations—to the practice of ſavages—to nature—and to common experience, to eat our chief meal at night, and that the ſeeming objections againſt it are of no weight.

I haſten now to the APPLICATION of this diſcourſe. And here I might exclaim againſt the depravity of man, which has converted the common bleſſings of life into weapons of deſtruction againſt himſelf.—I might open Pandora's box, or ſhow you Milton's lazar-houſe,

——————Wherein were laid
Numbers of all diſeaſed, all maladies
Of ghaſtly ſpaſm, or racking torture qualms
Of heart-ſick agony, all feverous kinds,
Convulſions, epilepſies, fierce catarrhs,
Inteſtine ſtone and ulcer, colic pangs,

Demoniac phrenzy, moaping melancholy,
And moon-ſtruck madneſs, pining atrophy,
Maraſmus, and wide-waſting peſtilence,
Dropſies and aſthmas, and joint-racking
rheums.

And might prove to you, that moſt of theſe diſeaſes are the children of intemperance in eating. I might conduct you to yonder grave-yard, and point to the tombs of many of your former companions, who "came up like flowers, and were cut down," and who, ſtrictly ſpeaking, "lived not out half their days."—But, without entering upon theſe things, I ſhall conclude, by fixing your attention on the picture of a man who has ſpent part of his life "among riotous eaters of fleſh."—Mark his pale countenance! his belly is ſwelled—His phyſicians tell us that it ariſes from a fixed obſtruction in his liver, which has brought on a ſpecies of dropſy of the worſt ſort.—See! with what difficulty he breathes! A ſlow fever con-

conſumes his vitals—His thirſt is inextinguiſhable.—Say, ye patrons and practiſers of the healing art, can nothing be done to relieve him from this deplorable condition?—Call for ſome rich dainty—Perhaps this may revive him—Tell him of his paſt enjoyments—of the honour he once had of eating and drinking with the "Rulers" and chief men of the land. Alas! theſe can avail nothing.—The ſight of the one—and the remembrance of the other—ſerve only to increaſe his pain.—Will cordials and bitters do nothing to rouſe the languid powers of life? Their virtues have long ago been exhauſted, when there was no occaſion for them. Better, far better, would it have been for him, had he (in the words of our text) "put a knife to his throat," or even plunged a dagger into his heart, the firſt day he gave himſelf up to his appetite, than lived to endure ſuch aggravated miſery. In a word, all nature is up in arms againſt him—The elements keep back

their medicinal aids—They take part in their Creator's quarrel, whoſe bounties he has abuſed—The air refuſes to expand his lungs—water, to allay his thirſt—fire, to warm his limbs, and thus he dies his own executioner. Be exhorted, my hearers, from theſe conſiderations, to temperance and ſobriety. If you have any love for yourſelves—for your families—for your poſterity—and for the community to which you belong, think of theſe things. I have only to add my beſt wiſhes, that what has been delivered upon this ſubject may have due weight with you, more eſpecially at this ſeaſon of the year *, when, as the Poet expreſſes it,

Falſly, grateful man, at the full feaſt,
To do God honour, makes himſelf a beaſt.

* Theſe Sermons were written about Chriſtmas.

SER-

SERMON II.

On the USE and ABUSE of WINE and STRONG DRINK.

PROVERBS XXXI. 6, 7.

Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts. Let him drink and forget his poverty, and remember his miſery no more.

MY HEARERS,

THE laſt time I addreſſed you from this place, I enlarged upon Temperance in Eating; in the preſent diſcourſe, I ſhall lay before you a few conſiderations

upon the USE AND ABUSE OF WINE AND STRONG DRINK. This, I ſhall attempt, by conſidering more particularly the words of our text. For this purpoſe, I ſhall enquire,

I. TO WHOM WINE AND STRONG DRINK SHOULD BE GIVEN.

II. TO WHOM THEY SHOULD NOT BE GIVEN; and then I ſhall conclude with an APPLICATION.

I. WINE OR STRONG DRINK MAY BE GIVEN,

1. To the ſick. The diſeaſes in which wine is indicated are, *Firſt*, The *ſlow nervous fever*. Here the powers of nature are weakened and oppreſſed, and the poor patient may, ſtrictly ſpeaking, be ſaid to be ready to periſh. Wine may be adminiſtered therefore in ſuch caſes with advantage.—If ever it fails of doing ſervice, it is becauſe it is given in too ſmall a quantity. *Secondly*, In chronic diſeaſes, which

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are accompanied with a languor of the whole ſyſtem, which ſhows itſelf in a more eſpecial manner in the *ſtomach*, wine is a ſovereign remedy. It was to relieve a complaint of this kind that St. Paul preſcribed it to his ſon Timothy. By its gentle ſtimulus it excites the action of the ſtomach — invigorates the circulation — opens obſtructions — and thus, in ſome meaſure, renews the whole conſtitution. The relief which wine affords in theſe caſes, is the more certain, if the weakneſs of the ſyſtem has been brought on by grief, or any of thoſe paſſions which are of the ſedative kind. Here the heavy heart is revived, and made to ſing for joy.

2. Wine is ſometimes neceſſary to the inhabitants of low marſhy countries. The moiſture of ſuch places obſtructs perſpiration, and brings on a general laxity of the ſyſtem. When uſed in a moderate quantity, it braces the ſolids, and by keeping up a proper balance between them and the fluids, it obviates diſeaſes. —

Hence we ſeldom find thoſe people, who live in affluence, and who can afford to drink a glaſs or two of generous wine every day, afflicted with thoſe fevers and agues, which make ſuch great havock among poor people. The Hollanders have been charged with the national reflection of loving ſtrong drink. This cenſure is unjuſt, as neceſſity at firſt drove them to it; and as it is by uſing wine and other ſpirituous liquors in moderation, that they guard themſelves from the ill effects of the moiſture to which their country is always expoſed. Remember, you are to uſe wine in theſe caſes only during that ſeaſon, in which theſe diſeaſes are epidemic; which, in this climate, is chiefly during the months of Auguſt, September, and October. But,

3. Wine is principally uſeful to old people, or ſuch as are in the decline of life. It is hard to fix the limits between the beginning of old age, and the cloſe of manhood. At a medium, the body begins to

to decline at the age of forty-five or fifty in this climate. Then the hot fit of the fever of life begins to abate, and from the many diſappointments in love—friendſhip—ambition, or trade, which moſt of men meet with by the time they arrive at this age, they generally feel a heavy heart.—The decay of the vital heat—the ſlowneſs of the pulſe—the diminution of the ſtrength, all ſhow that the vigour of the ſyſtem is declining. Here wine prolongs the ſtrength and powers of nature; it is the grave of paſt misfortunes: in a word, it is another name for philoſophy. Remember, my aged hearers, if you would expect to enjoy a long reprieve from the infirmities of age, you muſt begin to uſe wine moderately, and increaſe the quantity of it as you deſcend into the valley of life.—Add to this, you muſt diminiſh the quantity of your ſolid aliment.—This nature points out to us, by depriving us of our teeth in proportion as we grow old, teaching

teaching us thereby, that we have now no longer uſe for them.

I come now to the ſecond general head of my diſcourſe, namely,

II. To show to whom Wine or Strong Drink should not be given.

In the *Firſt* place, it ſhould not be given to children. Wine, we ſaid formerly, is of a heating nature, and is indicated in thoſe conſtitutions and ages, where a ſtimulus is neceſſary to ſupport the powers of life. Children, from the natural vigour of their ſyſtems, which ſhows itſelf in the remarkable quickneſs of their pulſes, and in their great activity of mind and body, ſtand in no need of a ſtimulus of this kind. On the contrary, every thing ſhould be withheld from them, which tends to add to the natural impetuoſity of their fluids, or the vigorous action of their ſolids. Hence we are led to commend thoſe parents, who forbid their children to taſte all kinds of animal

food

food (upon the account of its ſtimulating quality) till they are upwards of ſeven or eight years of age. But,

2. Studious people, or thoſe who have occaſion to exerciſe their thinking faculties much, ſhould abſtain from wine. Thinking is a ſtimulus to the conſtitution, and wears out the ſprings of life beyond the moſt laborious exerciſe of body.—Much ſtudy is literally a "wearineſs of the fleſh."—Hence we find ſtateſmen, generals, and even ſuch as fill the learned profeſſions with dignity, are more ſubject to the gout, from ſmall deviations in their ordinary way of living, than other people. Wine, and a conſtant or vigorous exertion of the active faculties of the ſoul, produce nearly the ſame effects upon the body.—This is one reaſon probably why Solomon, in the chapter from whence our text is taken, ſays, "It is not for kings to drink wine, nor for princes ſtrong drink." Much recreation and great exerciſe of body, are neceſſary to guard againſt the

effects

effects of too much application of the mind to buſineſs; ſhould the ſtimulating effects of wine be added to this, relief will be ſought from exerciſe and amuſements in vain. But,

3. Wine ſhould not be uſed by young people, or ſuch as are under five-and-thirty or forty years of age, unleſs they labour under ſome of thoſe evils we mentioned under our firſt head. The purſuits and pleaſures of youth are too often more than ſufficient to keep the ſyſtem in an excited ſtate. To add wine to theſe, is like throwing oil into fire, in order to extinguiſh it. It is always a ſign of a vitiated heart, when in full health wine is called for, in order to impart cheerfulneſs to it *.

By

* O ſeldom may the fatal hour return,
Of drinking deep! I would not daily taſte,
Except when life declines, even ſober cups.
Weak withering age, no rigid law forbids,
With frugal nectar, ſmooth and flow, with balm,
The ſapleſs habit daily to bedew,

And

By avoiding wine in the early part of life, you will receive benefit from it when you grow old. You will likewiſe eſcape that dreadful ſcourge of intemperance the gout. This is the natural offspring of wine. In the great empire of China the gout is unknown. This is owing to their being unacquainted with the juice of the grape; and is a proof that the other cauſes, which have been accuſed of bringing on the gout, act too feebly to produce it, unleſs they are rouſed into action by the uſe of wine. Beſides all this, by refraining from wine during this period of your lives, you may become the fathers of a healthful progeny, whoſe ruddy looks, and well-formed limbs, will adorn your happy board, and more than repay you for your abſtinence and ſelf-denial.

And give the heſitating wheels of life
Gliblier to play. But youth has better joys;
And is it wiſe, when youth with pleaſure flows,
To ſquander the reliefs of age and pain?

ARMSTRONG's *Art of preſerving Health*, B. II.

But methinks I hear ſome of you ſay—why all this noiſe about wine and ſtrong drink?—Have we not ſeen hundreds, who have made it a conſtant practice to get drunk almoſt every day for thirty or forty years, who, notwithſtanding, arrived to a great age, and enjoyed the ſame good health as thoſe who have followed the ſtricteſt rules of temperance—or who have lived by weight and meaſure like Lewis Cornaro himſelf?—Some inſtances of this kind I grant might be mentioned; but they are few when compared with the number of thoſe who have abſtained from wine and ſtrong drink: even theſe have began to drink after their conſtitutions were on the decline. They were moreover generally poor people, who were obliged to work hard for their ſupport, and thus by their labour carried off the effects of their intemperance. But who knows how much longer they might have lived, had they been more temperate. Perhaps after all, they died martyrs to ſpirituous liquors,

and at the age of eighty, ninety, or even an hundred, were guilty of a ſpecies of ſuicide. If you ſhould ſee a ſailor fall from the maſt of a ſhip under full ſail into the ſea, and afterwards be taken up alive, would you not think his companions mad, if they ſhould leap from the ſame place, in hopes of meeting with the ſame good fortune?—

But who is he that ſays, if we baniſh wine from company, how ſhall we contrive to entertain our friends? The poets and philoſophers of former ages, who abound ſo much with the praiſes of wine, would riſe up againſt us, ſhould we tear ſo precious a relick from the temple of hoſpitality. To this I anſwer, that more have complained of drinking too much, than of drinking too little in company. How many have refuſed to be preſent at entertainments, only becauſe they were afraid of being forced to drink to exceſs? How many are obliged to counterfeit excuſes, or to ſteal privately from company

for

for the ſame reaſon? What confuſion—what diſcord, among the moſt intimate friends, have you not ſeen follow thoſe feaſts where the hoſt has relied upon the quantity or goodneſs of his wine, for the entertainment of his gueſts?—Three or four glaſſes of wine will impart all its cheerful qualities to a ſtomach which is not rendered inſenſible to it by habit or diſeaſe. Theſe may be taken occaſionally among friends by perſons of all ages and conditions, eſpecially upon feſtive ſeaſons. Theſe ſeaſons, however, ſhould not recur too often. Our SAVIOUR wrought a miracle at a wedding, in order to furniſh wine to the gueſts; but he fed five thouſand people with a few loaves and fiſhes in the wilderneſs, without ordering any wine to be drank after them. This is the more remarkable, as there is no food which is ſuppoſed to require wine with it ſo much as fiſh,—it being a common ſaying, that it ſhould always ſwim three times—namely, in water—butter—and wine.

It

It is time now to haſten to the APPLICATION of this diſcourſe.

Here then I would call upon the diſeaſed and the melancholy part of my hearers, as well as ſuch whoſe misfortune it is to live in low marſhy countries, to come and partake of this ſovereign antidote to diſeaſe and care.—Baniſh your cordials—your bitters, and your magneſias, the paltry preſcriptions of mercenary quacks, and ſubſtitute in the room of them a few glaſſes of good old wine. But to you, my aged hearers—my venerable fathers, would I chiefly addreſs myſelf. Come here and drown all your ſorrows in full bumpers of Liſbon or Madeira.—Here forget the inconſtancy of your miſtreſſes—the perfidy of friends—the broken promiſes of your patrons—and the villainy of thoſe who have betrayed either your intereſt or character.—Above all things, here you may forget not only to complain, but even to feel moſt of thoſe infirmities which are too

often connected with your age. "The keepers of the houſe, ſhall ceaſe to tremble—nor ſhall the ſtrong men bow themſelves; and although your grinders may ceaſe, becauſe they are few, yet thoſe that look out of the windows, ſhall not be darkened.—Ye ſhall not riſe at the voice of the bird, unable to ſleep any longer, nor ſhall the graſs-hopper any more be a burthen to you." The days ſhall never come in which you ſhall ſay, "we have no pleaſure in them." Thus will you prolong your health and ſpirits till, like full matured fruit, you ſhall drop into the lap of your mother earth. Your bodies, like the garments of the children of Iſrael, ſhall not be torn by the ravages of time—and the ſame ſtroke which puts an end to your enjoyments, ſhall cut the ſilver cord of life.

It is now time to addreſs myſelf to another claſs of my hearers. Firſt, let me call upon parents to withhold wine from their children. It is a poiſon inſtead of a cordial,

cordial, which you pour down their little throats. No fortune which you can bequeath them, will ever be equivalent for depriving them of the ineſtimable bleſſing of a good conſtitution. Next, let me call upon ſtateſmen, legiſlators, and all thoſe who labour for the public good, to abſtain from wine. Remember, you are the guardians of your country: public buſineſs ſhould, like time, have no pauſes. How often have treaties been ſuſpended, and even marches and battles been delayed, by the principals or leaders of them being laid up with a fit of the gout. Suffer not the ſhort-lived pleaſures of drinking, to rob you of your fame or importance, or to obſtruct your motions through theſe exalted ſpheres which you are called to fill. But to you, young men, would I now, in the laſt place, addreſs myſelf.—You have heard ſeveral arguments againſt the neceſſity of your drinking wine. None of you can pretend to be of heavy hearts, or ready to periſh. If you are not moved

by a regard to your own health and happineſs—think of your poſterity. Let not your third and fourth generations be viſited for your iniquities: they will imprecate vengeance upon your aſhes every time they feel the puniſhment of your folly.

But if, after all I have ſaid, you are determined to perſevere in your uſual manner of living, I muſt addreſs you once more in the words of the Wiſe Man, and ſay, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes;" yet remember there is a time coming when you will repent that you have hated reproof, and turned a deaf ear to the voice of the preacher. There is the ſame inſeparable connection between intemperance and diſeaſe, that there is betwixt vice and its puniſhment. Unleſs you ſhould be cut off by ſome ſudden guſt of intemperance, you may depend upon feeling the effects of it hereafter. Think

now, I beſeech you, of the ſleepleſs nights —of the low ſpirits—of the ſcorching pains in your hands and feet which await you. To give you an idea of the dreadful conſequences of exceſs in drinking, let me beg of you to accompany me to the bed-chamber of a man afflicted with the gout. Be not alarmed at his groans—Let us go in—Is this the man who a few years ago was the life and ſoul of every company he went into?—Is this he who boaſted of the quantity of liquor he could drink without being intoxicated?—who ſpent his youth in a conſtant round of gaiety and pleaſure?—How is he changed! —It is now eleven years ſince he has been a priſoner in this chamber. His phyſicians have long ſince deſerted him; nor is it any reproach to their art that they cannot cure him, any more than it is that they are unable to raiſe the dead. He is a burthen to his friends. In vain does he ſeek relief from wine—food—phyſic—company, or even from philoſophy. His only amuſement is to number the days of his

miſery on the wall, with the chalk which grows on the ends of his fingers.—Death, the laſt friend of the wretched, refuſes to come at his call—He lives—I retract the word—He has ceaſed to live ever ſince his confinement:—He breathes ſhorter and ſhorter, till at laſt he cloſes his eyes for ever in the ſilence of death. This is no exaggerated picture. We have all ſeen it at ſome time of our lives.

I cannot conclude what has been ſaid upon this ſubject, with words more to our purpoſe than thoſe of Solomon: "Who hath wo? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes? They that tarry long at the wine; they that go to ſeek mixt wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itſelf aright. At the laſt it biteth like a ſerpent, and ſtingeth like an adder."

SERMON III.

On EXERCISE.

PROVERBS vi. 9, 10, 11.

How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?—Yet a little ſleep—a little ſlumber—a little folding of the hands to ſleep.—So ſhall thy poverty come as one that travelleth, and thy want as an armed man.

MY HEARERS,

MAN was formed to be active. The vigour of his mind, and the health of his body can be fully preſerved by no other means, than by labour of ſome ſort.

Hence, when we read the ſentence which was pronounced upon man after the fall, "That in the ſweat of his brow he ſhould eat bread all the days of his life;" we cannot help admiring the goodneſs of the Supreme Being, in connecting his puniſhment with what had now become the neceſſary means of preſerving his health. Had God abandoned him to idleneſs, he would have entailed tenfold miſery upon him. The ſolid parts of his body, particularly the nerves, would have loſt their tone—the muſcles would have loſt their feeling and moving powers—and the fluids, in conſequence of this, would have loſt their original or native qualities, and have ſtagnated in every part of his body. But, inſtead of inflicting this complicated puniſhment upon him, he bids him be ACTIVE, and implants a principle within him which impels him to it. Civil ſociety and agriculture began together. The latter has always been looked upon among the firſt employments of mankind.—It

calls forth every individual of the human race into action;—it employs the body in a manner the moſt conducive to its health; it preſerves and increaſes the ſpecies moſt;—and laſtly, it is moſt friendly to the practice of virtue. For theſe reaſons, therefore, it is natural to conclude, that it is moſt agreeable to the Supreme Being, that man ſhould be ſupported by it. The earth is a ſkilful as well as a kind mother to her children. Inſtead of pouring her treaſures in lapfuls upon them at once, and conſigning them to idleneſs ever afterwards, ſhe beſtows her gifts with a ſparing hand, and ceaſes to yield them any thing, as ſoon as they ceaſe to cultivate her. Thus by entailing conſtant labour, ſhe meant to entail conſtant health upon them.

But theſe employments were too innocent for the reſtleſs ſpirit of man. He ſoon deſerted his fields—and his flocks—and ſought for ſome more ſpeedy methods of acquiring fortune—independence—and a

ſuperiority

ſuperiority over his fellow-creatures. Theſe have been obtained by commerce—war—rapine—and laſtly, to the reproach of the American colonies, and of humanity, be it ſpoken, by the perpetration of a crime, compared with which, every other breach of the laws of nature or nations, deſerves the name of holineſs, I mean, by SLAVERY. But in exchange for theſe, he hath given up that greateſt of all bleſſings, HEALTH. He hath had recourſe to medicine as a ſuccedaneum for labour; but this hath proved ineffectual; for the foſſil—vegetable—and thoſe parts of the animal kingdom which are employed in medicine, have not yet learned, like man, to riſe in rebellion againſt the will of their Creator. Solomon ſeems to have been aware of this in the words of our text; and hence we hear him calling upon him to awake from his unhealthy "ſlumber"—to riſe from his enervating bed—to unfold his "arms," and employ them in ſome uſeful labour, leaſt ſickneſs, with its

companion "poverty," ſhould come upon him like "travail upon a woman with child;" or like an "armed man:" neither of which can be avoided or reſiſted. But Solomon, and all the preachers from his time to the preſent day, who have addreſſed him upon this ſubject, have uſed their eloquence in vain. Since therefore we cannot bring man back again to his implements of huſbandry, we muſt attempt to find out ſome kinds of exerciſe as ſubſtitutes for them. The moſt healthy and long-lived people are found among the labouring part of mankind.—Would the rich then enjoy health and long-life, they muſt do that of choice which theſe people do of neceſſity. They muſt by exerciſe, ſubject themſelves to a kind of voluntary labour.

As this diſcourſe is addreſſed chiefly to the rich and the luxurious, who are the moſt given to idleneſs, I ſhall confine myſelf to exerciſe only; and, in order to handle

handle the ſubject in the moſt extenſive manner, I ſhall conſider

I. THE DIFFERENT MODES OF EXERCISE.

II. THE PROPER TIME FOR USING IT; and then I ſhall conclude with an APPLICATION.

I. All Exerciſe may be divided into ACTIVE and PASSIVE.

ACTIVE EXERCISE includes walking—running—dancing—fencing—ſwimming, and the like.

PASSIVE EXERCISE includes ſailing—riding in a carriage, and on horſeback. The laſt of theſe is of a mixed nature, and is in ſome meaſure active as well as paſſive. We ſhall treat of each of them in order.

OF ACTIVE EXERCISE.

WALKING is the moſt gentle ſpecies of it we are acquainted with. It promotes per-

perſpiration, and if not continued too long, invigorates and ſtrengthens the ſyſtem. As the moſt ſimple and wholeſome drink, namely water, is within every body's reach, ſo this ſpecies of ſimple and wholeſome exerciſe is in every body's power, who has the uſe of his limbs. It is to be lamented, that carriages are ſubſtituted too often in the room of it. At Pekin in China, we are told, that none but the emperor, and a few of the firſt officers of ſtate, are ſuffered to uſe chariots. Although the intention of this law was to ſuppreſs the number of horſes, in order to make room for the increaſe and ſupport of the human ſpecies, in the number of which the riches of all countries conſiſt, yet we find it attended with good effects otherwiſe; for the rich and the great, by being obliged to walk in common with the poor people, enjoy with them the common bleſſing of health, more than people of the ſame rank in other countries. To ſuch as can bear it, I

would

would recommend walking frequently up a hill. The inhabitants of mountainous countries are generally healthy and long-lived. This is commonly attributed to the purity of the air in ſuch places. Although this has a *chief* ſhare in it, yet I cannot help thinking, that the frequent and neceſſary exerciſe of climbing mountains, which theſe people are obliged to undergo, adds much to their health and lives. Every body knows how much walking up a hill tends to create an appetite. This depends upon its increaſing the inſenſible perſpiration:—an excretion with which the appetite, and the ſtate of the ſtomach in general, are much connected.

RUNNING is too violent to be uſed often, or continued for any length of time. The running-footmen in all countries are ſhort-lived:—Few of them eſcape conſumptions before they arrive at their thirty-fifth year. —Sweating and perſpiration, according to Sanctorius, have been found to be incompatible:—The former always ſup-

preſſes

preſſes the latter. Upon this account, I would recommend it to be uſed as ſeldom as poſſible.

DANCING is a moſt ſalutary exerciſe. Future ages will be ſurpriſed to hear, that rational creatures ſhould, at any time, have looked upon it as a criminal amuſement. To reaſon againſt it, from its abuſe, concludes equally ſtrong againſt the lawfulneſs of every thing we hold ſacred and valuable in life.—It was a part of the Jewiſh worſhip. By its mechanical effects on the body, it inſpires the mind with cheerfulneſs; and this, when well founded, and properly reſtrained, is another name for religion. It is common among the Indians, and the ſavage nations of all countries, upon public and feſtive occaſions.—They have their war—their love—and their religious dances. The muſic, which always accompanies this exerciſe, hath a pleaſing and ſalutary effect upon the body as well as the mind. It is addreſſed through the avenue of the ears to the

the brain, the common centre of life and motion, from whence its oſcillations are communicated to every part of the ſyſtem, imparting to each that equable and uniform vigour and action, upon which the healthy ſtate of all the functions depends. It would lead us to a long digreſſion, or I might here mention many remarkable cures which have been performed, particularly of thoſe diſorders, which are much connected with the nervous ſyſtem, by the magic power of muſic. Dancing ſhould not be uſed more than once or twice a week. It ſhould never be continued till wearineſs comes on, nor ſhould we expoſe ourſelves to the cold air too ſoon after it.

FENCING calls forth moſt of the muſcles into exerciſe, particularly thoſe which move the limbs. The brain is likewiſe rouſed by it, through the avenue of the eyes; and its action, as in the caſe of muſic, is propagated to the whole ſyſtem. It has long been a ſubject of complaint, that the human ſpecies has been degenerating

for

for theſe ſeveral centuries. When we ſee the coats of mail of our anceſtors, who fought under the Edwards and Henries of former ages, we wonder how they moved, much more how they atchieved ſuch great exploits, beneath the weight of ſuch maſſy coverings. We grant that rum—tobacco—tea—and ſome other luxuries of modern invention, have had a large ſhare in weakning the ſtamina of our conſtitutions, and thus producing a more feeble race of men; yet we muſt attribute much of our great inferiority in ſtrength, ſize and agility to our fore-fathers, to the diſuſe which the invention of gun-powder and fire-arms hath introduced of thoſe athletic exerciſes, which were ſo much practiſed in former ages, as a part of military diſcipline.

Too much cannot be ſaid in praiſe of SWIMMING, or as the poet of Avon expreſſes it—"buffeting the waves with luſty ſinews." Beſides exerciſing the limbs, it ſerves to waſh away the duſt, which is apt to mix itſelf with the ſweat

of our bodies in warm weather. Waſhing frequently in water, we find, was enjoined upon the Jews and Mahometans, as a part of their religious ceremonies. The Hollanders are cleanly in their houſes and ſtreets, without remembering, or perhaps knowing, that cleanlineſs was abſolutely neceſſary at firſt, to guard againſt the effects of thoſe inundations of mire, to which their country is always expoſed:—ſo a Jew and a Muſſulman contend for, and practiſe their ablutions, without remembering that they were inſtituted only to guard them againſt thoſe cutaneous diſeaſes, to which the conſtant accumulation of ſordes upon their ſkins in a warm climate, naturally expoſed them. For the ſame reaſon, I would ſtrongly recommend the practice of bathing and ſwimming, frequently in the ſummer ſeaſon. But remember, you ſhould not ſtay too long in the water at one time, leaſt you leſſen inſtead of increaſing the vigour of the conſtitution.

To all theſe ſpecies of exerciſe which we have mentioned, I would add, SKEATING, JUMPING, alſo, the active plays of TENNIS, BOWLES, QUOITS, GOLF *, and the like. The manner in which each of theſe operate, may be underſtood from what we ſaid under the former particulars.

Active exerciſe includes, in the laſt place, TALKING—READING with an AUDIBLE VOICE—SINGING and LAUGHING. They all promote the circulation of the blood through the lungs, and tend to ſtrengthen thoſe important organs, when uſed in moderation. The laſt has the

* Golf is an exerciſe which is much uſed by the gentlemen in Scotland. A large common, in which there are ſeveral little holes, is choſen for the purpoſe. It is played with little leather balls ſtuffed with feathers; and ſticks tipped with horn. He who puts a ball into a given number of holes, with the feweſt ſtrokes, gets the game. The late Dr. M'KENZIE, Author of the Eſſay on Health and Long Life, uſed to ſay, That a man would live ten years the longer for uſing this exerciſe once or twice a week.

advantage over them all, inaſmuch as the mind co-operates with it. May unfading laurels bloom to the lateſt ages upon the grave of him * who ſaid, " That every time a man laughs, he adds ſomething to his life."

I would remark here, that all theſe ſpecies of exerciſe which we have deſcribed, ſhould be varied according to age—ſex—temperament—climate—and ſeaſon. Young people ſtand in leſs need of exerciſe than old:—Women leſs than men. The natural vigour of their conſtitutions is ſuch, that they ſuffer *leaſt* from the want of it. This will explain the meaning, and ſhow the propriety of an opinion of a modern Philoſopher †, that " Women only ſhould follow thoſe mechanical arts which require a ſedentary life." But again, a man, who is phlegmatic, requires more frequent and violent exerciſe than he who is of a bilious conſtitution: And

* Sterne. † Rouſſeau.

laſtly,

laſtly, people in warm climates and ſeaſons, require leſs than thoſe who live in cold. As Providence, by ſupplying the inhabitants of warm climates with ſo many of the ſpontaneous fruits of the earth, ſeems to have intended they ſhould labour leſs than the inhabitants of cold climates; ſo we may infer from this, that leſs exerciſe, which is only a ſubſtitute for labour, is neceſſary for them. The heat of ſuch climates is ſufficient of itſelf to keep up a regular and due perſpiration. We ſaid in a former diſcourſe, that the longeſt-lived people were to be found in warm climates, and we gave one conjecture into the cauſe of it. It may not be improper here to add another. The coldneſs of northern climates, from the vigour it gives to the conſtitution, prompts to all kinds of exerciſe, which are not always reſtrained within proper bounds. Theſe, when uſed to exceſs, wear out the body. Thus, blowing a fire, may cauſe it to burn the brighter, but it conſumes it the ſooner.

The inhabitants of warm climates being leſs prompted to theſe things, their bodies continue longer unimpaired. I confine this obſervation, as in the former inſtance, to the improved parts of Aſia and Africa only. The inhabitants of the Weſt-Indian iſlands are ſo mixed, and partake ſo much of the European manners, that we cannot as yet include them in any general remarks which are made upon this ſubject.

I come next to ſpeak of thoſe exerciſes which are of a PASSIVE NATURE. Theſe are proper chiefly for valetudinarians: but, as I intend theſe ſermons ſhould be of uſe to them as well as the healthy, I ſhall make a few remarks upon each of them.

The life of a SAILOR is environed with ſo many dangers, that Heaven has, in compenſation for them, connected with it an exemption from many diſeaſes. In vain do the angry elements aſſault him. His body, like ſome huge promontory, is proof againſt them all. Notwithſtanding the dangers from ſhipwreck—fire—falling over-board —and famine, to which ſailors are expoſed,

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I believe, that if we were to count an hundred ſailors, and the ſame number of people on land, in a place that was ordinarily healthy, we ſhould find more of the former alive at the end of ten years than the latter. The exerciſe of SAILING is conſtant. Every muſcle is occaſionally brought into exerciſe from the efforts we make to keep ourſelves from falling. Theſe efforts continue to be exerted by the oldeſt ſailors, although the conſciouſneſs of the mind in theſe, as well as in many other actions we perform, is not obſerved from the influence of habit. By means of this regular and gentle exerciſe, the blood is moved in thoſe ſmall capillary veſſels, where it is moſt apt to ſtagnate, and perſpiration is increaſed, which is carried off as faſt as it is diſcharged from the body, by the conſtant change of atmoſphere in a ſhip under ſail. I ſay nothing here of the benefit of the ſea air, it being entirely negative. Its virtue, both at ſea and on the ſea-ſhore, conſiſts in

nothing but its being freed from thoſe noxious animal and vegetable effluvia, which abound in the air which comes acroſs land. From what has been ſaid, you will no longer be ſurpriſed at the uncommon appetite which ſome people feel at ſea. It is owing to the great and conſtant diſcharge of the aliment (after it has undergone its uſual changes) by means of perſpiration. I would recommend this ſpecies of exerciſe to conſumptive people, eſpecially to ſuch as labour under a ſpitting of blood. Dr. Lind tells us *, "That out of 5741 ſailors who were admitted into the naval hoſpital at Haſlar, near Portſmouth, in two years, only 360 of them had conſumptions, and in one fourth of theſe (he ſays) it was brought on by bruiſes or falls." In the ſame number of hoſpital patients, in this or any other country, I am perſuaded ſix times that number would have been conſump-

* Eſſay on the means of preſerving the health of ſeamen.

tive

tive—ſo much does the gentle exerciſe of ſailing fortify the lungs againſt all accidents, and determine the quantity and force of the fluids towards the ſurface of the body.

RIDING IN A CHARIOT has but few advantages, inaſmuch as we are excluded from the benefit of freſh air; an article, upon which the ſucceſs of all kinds of exerciſe in a great meaſure depends. It ſhould be uſed only by ſuch perſons as are unable to walk or to ride on horſeback. We cannot help lamenting here, that thoſe people uſe this mode of exerciſe the moſt, who ſtand in the greateſt need of a more violent ſpecies of it.

RIDING ON HORSEBACK is the moſt manly and uſeful ſpecies of exerciſe for gentlemen. Biſhop Burnet expreſſes his ſurprize at the lawyers of his own time being ſo much more long-lived (*cæteris paribus*) than other people, conſidering how much thoſe of them who become eminent in their profeſſion, are obliged to

devote themſelves to conſtant and intenſe ſtudy. He attributes it entirely to their RIDING the circuits ſo frequently, to attend the different courts in every part of the kingdom. This, no doubt, has a chief ſhare in it: but we ſhall hereafter mention another cauſe which concurs with this, to protract their lives. It may be varied according to our ſtrength, or the nature of our diſorder, by walking—pacing—trotting—or cantering our horſe. All thoſe diſeaſes which are attended with a weakneſs of the nerves, ſuch as the hyſteric and hypochondriac diſorders, which ſhow themſelves in a weakneſs of the ſtomach and bowels—indigeſtion—low ſpirits, *&c.* require this exerciſe. It ſhould be uſed with caution in the conſumption, and ſhould never be violent, nor continued too long at a time. In riding, to preſerve health, eight or ten miles a day are ſufficient to anſwer all the purpoſes we would wiſh for. But in riding, to reſtore health, theſe little excurſions will avail

avail nothing. The mind, as well as the body, muſt be rouſed from its languor. In *taking an airing*, as it is called, we ride over the ſame ground for the moſt part every day. We ſee no new objects to divert us, and the very conſideration of our riding for health ſinks our ſpirits ſo much, that we receive more harm than good from it. Upon this account I would recommend long journies to ſuch people, in order, by the variety or novelty of the journey, to awaken and divert the mind. Many people have by theſe means been ſurpriſed into health. Perſons who labour under hyſteric or epileptic diſorders, ſhould be ſent to cold, thoſe who labour under hypochondriac or conſumptive complaints ſhould viſit warm climates.

Before I finiſh this head of our diſcourſe, I ſhall add a few words concerning the exerciſe of the faculties of the ſoul. The mind and body have a reciprocal action upon each other. Are our paſſions inflamed with deſire or averſion? Or does

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our reaſon trace out relations in thoſe things which are the objects of our underſtanding? —The body, we find, is brought into ſympathy. The pulſe and the circulation of the blood are immediately quickened, perſpiration and the other ſecretions are promoted, and the body is ſenſibly invigorated afterwards. The body partakes therefore of the torpor which the mind contracts by its neglecting to exerciſe its faculties. He muſt be but little acquainted with biography, who has not remarked, that ſuch as have diſtinguiſhed themſelves in the literary world, have generally been long-lived. ADDISON, SWIFT, LOCKE, NEWTON, FRANKLIN, with many others whom we might mention, all found a retreat, in the evening of their lives, under the ſhade of laurels which they had planted in their youth. Perhaps, in moſt caſes, they might promiſe themſelves an exemption from diſeaſes, and a death from mere old age, could they be perſuaded to relinquiſh their midnight lamp before the

oil

oil which feeds it was conſumed. Great care ſhould be taken, therefore, to avoid too great application of the mind to ſtudy. The moſt powerful medicines in nature are the moſt certain poiſons. Many promiſing geniuſes have ſacrificed themſelves, before they arrived at the altar in the Temple of Fame. Such as are in danger of ſuffering from this cauſe, will do well in conſulting the ingenious and humane Dr. Tiſſot's excellent treatiſe upon the diſeaſes of literary people. The PASSIONS, as well as our reaſon, ſhould always be exerciſed as much as poſſible. We ſhall walk, run, dance, ſwim, fence, ſail, and ride to little purpoſe, unleſs we make choice of an agreeable friend to accompany us. Solitude is the bane of man; inſomuch, that it is difficult to tell which ſuffers moſt, the ſoul in its qualities, or the body in its temperament, from being alone. Too great a concourſe of people breeds diſeaſes. Too much company is deſtructive to cheerfulneſs. For the ſake

of

of both mind and body, therefore, we ſhould move in a little circle, and let heaven circumſcribe it for us. Let our wives and children be always around us, or, if we are not bleſſed with theſe, let a few chearful friends be our conſtant companions. It is remarked, that more ſingle people die among thoſe who are come to manhood than married, and all phyſicians agree, that ſingle men and women compoſe by far the greateſt number of their chronic patients among adults. Some men may talk againſt the cares of a family. They are unavoidable, it is true, but they are neceſſary. Stagnating waters are never ſweet. Thus, theſe little cares, by keeping the tenderer paſſions always agitated, prevent that uniformity in life, which is ſo foreign and diſagreeable both to the body and mind. After all, I believe I ſhall have the ſuffrages of moſt of my hearers, when I add, that they are at leaſt balanced by the ſweets of domeſtic friendſhip.

We

We come now to the next head of our diſcourſe, namely,

II. To enquire into the proper TIME for EXERCISE.—Sanctorius informs us *, that "exerciſe, from the ſeventh to the eleventh hour after eating, waſtes more inſenſibly in one hour, than in three at any other time." If this be true, then (ſuppoſing you ſup at eight o'clock in the evening) that exerciſe which is uſed from five till ſeven o'clock in the morning, will promote the greateſt diſcharge in a given time, by inſenſible perſpiration. Such as make dinner their principal meal, are excluded from the benefit of this aphoriſm; as the interval, between the ſeventh and the eleventh hour, with them (ſuppoſing they dine at two o'clock in the afternoon) is from nine in the evening till one o'clock in the morning—a time, in which darkneſs, and the unwholeſome night air, forbid walking—riding—and almoſt every

* Sect. V. Aphoriſm VII.

other

other ſpecies of manly exerciſe we have deſcribed.

I know it will be objected here, that we often ſee labourers return, after a full meal, to their work, without feeling any inconvenience from it. This is like the argument of thoſe who recommend raw fleſh to the human ſpecies, becauſe the ſtrongeſt and fierceſt animals in nature eat it. It is becauſe they are ſo fierce and ſo ſtrong, that they are able to digeſt raw fleſh. In like manner it is, becauſe theſe men are naturally ſo ſtrong, that labour immediately after eating does not hurt them*. But let me aſk, whether you have not obſerved ſuch people leave their tables with reluctance?—How ſlowly do they return,—and how many excuſes do they form to loiter away a little time, before they renew their work.

But further—there is another reaſon why I would recommend this practice of eating the chief meal in the evening,

* *O! dura meſſorum ilia.* Hor. Epod. III.

which

which is indeed a little foreign to our preſent ſubject.—In a country like this, where the conſtant labor of every individual is ſo very neceſſary, the general uſe of this cuſtom would add ſeveral hours to every day, and thus have the moſt beneficial effects upon the agriculture—commerce—and manufactures of the country, excluſive of its influence upon the health of the inhabitants.

After what has been ſaid, I need hardly add, that exerciſe ſhould never be uſed with a full ſtomach. Perſons who uſe exerciſe, either to preſerve or reſtore health, immediately after eating a hearty meal, reſemble the man "who fled from a lion, and a bear met him; and who went into the houſe, and leaned his hand upon the wall, and a ſerpent bit him."

I come now to the APPLICATION of this diſcourſe.

I have endeavoured, in every part of it, to lay before you the moſt powerful argu-

ments, to excite you to exercise, and have addressed them chiefly to that main spring of human actions—SELF-PRESERVATION. I have taught you the true art of alchymy, and furnished you with the genuine philosopher's stone; but with this difference from that which has been sought for, by the deluded pretenders to philosophy in all ages, that, instead of converting, like Midas, every thing you touch into gold, every thing which touches you shall—not convert you into gold, but impart HEALTH to you—compared with which, even the gold of Ophir loses its weight. In a word—I have showed you an harbour where I have anchored safely for many years; for, from my youth upwards, I have followed the mode of living I have recommended to you, as far as my connections or intercourse with the world would admit; and although I received from nature a weakly constitution, yet—I speak it with a grateful heart!—few men enjoy better health—none better spirits—than myself;

and was I now about to leave the world, ſurrounded with a family of children, I would charge them, among the moſt important leſſons I ſhould give them, to bind theſe things as "a ſign upon their hands, or as frontlets between their eyes"—to think of them "when they ſat in their houſes, and when they walked by the way —when they lay down, and when they roſe up—that their days might be multiplied; and that the days of their children might be as the days of heaven upon the earth."

I ſhall conclude this diſcourſe with a ſtory, which, I hope, will not be looked upon as foreign to what has been delivered upon this ſubject.

In the iſland of Ceylon, in the Indian ocean, a number of invalids were aſſembled together, who were afflicted with moſt of the chronic diſeaſes to which the human body is ſubject. In the midſt of them ſat ſeveral venerable figures, who

amuſed them with encomiums upon ſome medicines, which they aſſured them would afford infallible relief in all caſes. One boaſted of an elixir—another of a powder, brought from America—a third, of a medicine, invented and prepared in Germany—all of which, they ſaid, were certain antidotes to the gout—a fourth cried up a noſtrum for the vapours—a fifth, drops for the gravel—a ſixth, a balſam, prepared from honey, as a ſovereign remedy for a conſumption—a ſeventh, a pill for cutaneous eruptions—while an eighth cried down the whole, and extolled a mineral water, which lay a few miles from the place where they were aſſembled. The credulous multitude partook eagerly of theſe medicines, but without any relief of their reſpective complaints. Several of thoſe, who made uſe of the German preparation, were hurried ſuddenly out of the world. Some ſaid their medicines were adulterated—others that the doctors had miſtaken their diſorders—while moſt of them

them agreed that they were much worſe than ever. While they were all, with one accord, giving vent in this manner, to the tranſports of diſappointment and vexation, a clap of thunder was heard over their heads. Upon looking up, a light was ſeen in the ſky.—In the midſt of this appeared the figure of ſomething more than human—ſhe was tall and comely—her ſkin was fair as the driven ſnow—a roſy hue tinged her cheeks—her hair hung looſe upon her ſhoulders—her flowing robes diſcloſed a ſhape which would have caſt a ſhade upon the ſtatue of Venus of Medicis.—In her right hand ſhe held a bough of an EVERGREEN—in her left hand ſhe had a ſcroll of parchment—ſhe deſcended ſlowly, and ſtood erect upon the earth—ſhe fixed her eyes, which ſparkled with life, upon the deluded and afflicted company—there was a mixture of pity and indignation in her countenance—ſhe ſtretched forth her right arm, and, with a voice which was ſweeter than melody itſelf,

ſelf, ſhe addreſſed them in the following language: "Ye children of men, liſten "for a while to the voice of inſtruction. "Ye ſeek health where it is not to be "found. The boaſted ſpecifics you have "been uſing, have no virtues. Even the "perſons who gave them, labour under "many of the diſorders they attempt to "cure. My name is HYGIÆA. I pre-"ſide over the health of mankind. Diſ-"card all your medicines, and ſeek relief "from Temperance and Exerciſe alone. "Every thing you ſee is active around you. "All the brute animals in nature are active "in their inſtinctive purſuits. Inanimate "nature is active too: air—fire—and "water—are always in motion. Unleſs "this were the caſe, they would ſoon be "unfit for the purpoſes they were deſigned "to ſerve in the œconomy of nature. "Shun ſloth. This unhinges all the "ſprings of life—fly from your diſeaſes "—they will not—they cannot purſue "you." Here ſhe ended—ſhe dropped the

the parchment upon the earth—a cloud received her, and ſhe immediately aſcended and diſappeared from their ſight.—A ſilence enſued—more expreſſive of approbation than the loudeſt peals of applauſe. One of them approached with reverence to the ſpot where ſhe ſtood—took up the ſcroll, and read the contents of it to his companions. It contained directions to each of them, what they ſhould do to reſtore their health. They all prepared themſelves to obey the advice of the heavenly viſion. The gouty man broke his vial of elixir, threw his powders into the fire, and walked four or five miles every day before breakfaſt. The man afflicted with the gravel threw aſide his drops, and began to work in his garden, or to play two or three hours every day at bowls. The hypochondriac and hyſteric patients diſcharged their boxes of aſſafœtida, and took a journey on horſeback, to diſtant and oppoſite ends of the iſland. The melancholic threw aſide his gloomy ſyſtems of philoſophy, and ſent for a dancing-

a dancing-maſter. The ſtudious man ſhut up his folios, and ſought amuſement from the ſports of children. The leper threw away his mercurial pills, and ſwam every day in a neighbouring river. The conſumptive man threw his balſam out of his window, and took a voyage to a diſtant country. After ſome months, they all returned to the place they were wont to aſſemble in. Joy appeared in each of their countenances. One had renewed his youth —another had recovered the uſe of his limbs—a third, who had been half bent for many years, now walked upright—a fourth began to ſing ſome jovial ſong, without being aſked—a fifth could talk for hours together, without being interrupted with a cough—in a word, they all enjoyed now a complete recovery of their health. They joined in offering ſacrifices to HYGIÆA. Temples were erected to her memory; and ſhe continues, to this day, to be worſhipped by all the inhabitants of that iſland.

THE END.

BRITISH